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RELIGIOUS.

For the Boston Recorder.

THE SPIRIT OF REVIVALS.

The following well-timed remarks are from a "Pastoral Address to the Churches of the Hillsborough Conference," (N. H.) signed by the Rev. Dr. Church, of Pelham. They deserve the serious attention of all who pray for the prosperity of Zion. What but the want of that which is urged, prevents the long continuance—the perpetuity, of the overflowing spiritual blessings and enjoyments, which God is now showering down so abundantly on individuals and Churches in all parts of our country?

The revival of religion is the increase of holiness. This holiness is the image of God in the soul. God says, be ye holy as I am holy. Be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness, and true holiness, and is renewed in knowledge after him that created him.

This increase of holiness must be a personal, individual concern. Every Christian must first look to his own heart. He must see that he hungers and thirsts after righteousness. The neglect of this is of most fearful tendency. So far as members of a church are chargeable with this neglect, and persist in it, they oppose a revival. They grieve the Spirit of God. They stand in the way of his gracious mission, and are renewed in knowledge after him that secures the *means*.

I have recently been led to think, that as Christians begin to possess more of the spirit of their Lord and Master, and feel more sensibly the wants of the heathen, they will more extensively adopt principles of *self-denial* in their *style of living*, that they may be able, in this way, if in no other, to supply those wants.

Permit me, Sir, to state a fact, showing what might easily be done, without scarcely a "twinge of self-denial." In November last, at the commencement of our winter term, a vote was very reluctantly passed by the students boarding in commons, to adopt a very simple but wholesome style of living. After having made the change, it was ascertained at the end of six months, that eighty seven students had saved \$1,113.25, which is \$12.79 to each man.

Had all boarded in commons, we should have saved \$1551.25, nearly enough to send four missionaries to the Valley of the Mississippi and give \$400 to a man, or a missionary to the heathen, well furnished with Bibles and tracts and means for enlightening them.

But how necessary is this increase of holiness in the members of Churches. How can they be the salt of the earth and the light of the world, without it? How can they have the requisite sanctifying influence, unless they grow in grace and in the saving knowledge of Christ? How can they keep the Sabbath, from polluting it; and faithfully perform their part in securing this sacred day from open violation, except they have much of the Spirit of Christ? How can they otherwise continue day after day, in fervent, effectual prayer to God; be zealous of good works; and be always ready to engage in benevolent efforts? The times call for Christians of high attainments in all our Churches. It is a time for action and self-denying sacrifice in the service of the Redeemer. With low attainments in grace, our members will be *poorly fitted* for the labors and conflicts of the day. We wish our members, more and more, to answer this description of a Christian, by Edwards. "The less apt he is to be afraid of natural evil, having his heart fixed, trusting in God, and so not afraid of evil tidings, the more apt he is to be alarmed with the appearance of moral evil, or the evil of sin. As he has more boldness, so he has less of self-confidence, and a forward, assuming boldness, and more modesty. As he is more sure than others of deliverance from hell, so he has more of a sense of the desert of it. He is less apt than others to be shaken in faith;—but more apt than others to be moved with solemn warnings, and with God's frowns, and with the calamities of others. He has the firmest comfort, but the softest heart; rather than others, but poorest of all in spirit; the tallest and strongest saint, but the least and tenderest child among them." Was not Paul such a saint? And who should not now aspire to the same stature of grace in Christ? What powerful motives urge every one to do it?

Can we expect genuine revivals in the churches any farther than the individual members experience the power of godliness in their own souls? What can it avail for one to stand, looking to see if his brother is quickened, or to spend his breath in lamenting the coldness of others, while his own heart is cold and stupid? Is not it his first duty to have his own soul refreshed with heavenly influence?

It is by the continued increase of this fervent piety in the churches, that we are to look for large accessions of sound believers. As you raise the tone of piety in the church, you elevate the standard of religious experience in converts. The more you are sanctified through the truth, and hold forth the word of life to others in your holy example, your heavenly conversation, and your decided testimony for the essential doctrines of grace, the more you will lead others, by the blessing of God, in your families and around you, into the love and belief of the truth as it is in Jesus.

Why is the work of conversion so transient? Are not the members of our churches inconstant in walking with God?

So far as we duly honor the Spirit of God, and make faithful use of his truth, we may hope for sound conversions. But herein we are apt to fail.

The change wrought by the Spirit in regeneration is sometimes set too low; the regenerate is not rightly considered a new creature, created in Christ Jesus unto good works, being quickened by the exceeding greatness of divine power, when dead in sin. This change is not wrought by presenting the truth to the view of the carnal mind. For this mind hates and resists the truth. He that doeth evil, hateth the light and will not come to the light. And therefore the carnal mind of enmity to God and his truth must be changed to a spiritual mind, before the truth will be received in love. And the truth should be plainly and fully declared both for the manifestation of the enmity of this carnal mind before regeneration, and for the food, and nourishment, and full growth of the spiritual mind afterwards.

A time distinguished for the effusions of the Holy Spirit, should be distinguished for clear and accurate knowledge of divine truth and for spiritual conformity to it.

For the Boston Recorder.

From an Address delivered at Topsfield, by a student of the Theological Seminary, Andover, before the Auxiliary Foreign Mission Society of Essex County, Mass. April 27, 1831.

I have been deeply interested in the Report just read, and the remarks that have been made, because they contain facts which have frequently been brought before our minds in the Seminary at

"We to them that are at ease in Zion."

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ishing fellow creatures, at ease in a world lying in wickedness, where God is dishonored, where Christ is neglected, where immortal souls are perishing by millions; where there is so much to be done, so much to be suffered, so much to be guarded against, and resisted; where death stands at the door ready every moment to summon him to his great account! My friends, it is impossible,

Payson's Sermons, 2d. vol.

THE EXCUSE OF INABILITY.

If any of you perish, it will be, not because Christ did not offer to save you; nor because you did not hear the offer, but solely because you would not accept it. You are, therefore, left without excuse.

I am aware, however, that you will fancy

you have an excuse. You will pretend that you wish to come, but are unable. My friends, I know

nothing of that. I am not directed to answer such

objections. I have nothing to do with them. My

business is simply to preach to you the gospel; to

proclaim to you the glad tidings; to invite you to

Christ, and to assure you, in his name, that, if you

come, you shall most certainly be received. If you

say that you cannot come; if you can make

God believe it; if you dare go to the judgment seat

with this excuse, and venture your eternal inter-

ests on its being accepted, it is well. But before you

determine on this course, permit me to remind you

that God's sentiments, as revealed in his word,

differ very widely from yours, with respect to this

excuse. He evidently considers your unwilling-

ness, or inability, or whatever you choose to call it,

to come to Christ, as your greatest sin. He, once

and again, denounces upon you the most dreadful

punishments for this very thing.

GOD THE SUN OF THE SOUL.

Let us suppose, for a moment, that the sun was

an intelligent being, and that by an act of his will

he could withhold his enlightening and warming

beams from one man, while he continued to shine

upon others. It is evident that the man who was

thus deprived of light and warmth, would soon com-

plain of darkness and cold, and that he would ear-

nestly desire to be again favored with those enligh-

tening, cheering beams, which were so necessary

to his happiness. And when the sun began once

more to shine upon such a man, it might be said,

figuratively speaking, *lift up upon him the light of*

its countenance. Now God is the Sun of the in-

tellectual and moral world. In other words, he is

the Sun of the soul. And he can shine into it, and

render it luminous and happy. When he favors

it with his presence and exerts upon it his influ-

ence, it is enlivened, and enlightened, and made

to glow with love, and hope, and joy, and grati-

tude. But when he withdraws and suspends his

influences, spiritual darkness and coldness are the

consequence. Then it is night, it is winter with

the soul. In proportion as he thus withdraws from

his people, they cease to view him as a present rea-

lity. And in proportion as they cease to regard

him as a present reality, they cease to have those

views, and to exercise those affections, which con-

stitute the grand essential difference between them

and other men. Nor is this all. As holy affections

decline, sinful affections revive. As the Creator

looks out of sight, creatures begin again to be re-

garded with an idolatrous attachment, just as the

star which are invisible during the day, appear

and sparkle when the sun is set.

THE SAVIOR'S VISITS.

His visits are always designed to humble us;

and so long as they produce this effect, he will con-

tinue them; for the High and Holy One, who in-

habits eternity, dwells with him who is of a

humble and contrite heart. But if we begin to

grow proud of his favors; if we imagine that he

blesses us with his presence, on account of any won-

der, or excellence of our own; if we begin to

look down with contempt on others, who are less

favored, he will quickly withdraw, and leave us to

shame; for while he gives grace to the humble, he

sets himself against the proud to abase them.

OWEN'S PHILOSOPHY.

At the late anniversary of the London Sunday

School Union, James Montgomery, Esq. observed

that the chairman had made a reference to the plan

of general instruction adopted by Mr. Owen, of

London, and which was so highly recommended by

himself and his followers. Every plan of instruc-

tion that would raise man higher in the scale of

being, had his (Mr. M.'s) most hearty approba-

tion; but instead of \$25, still, there would be \$5,000

which might be given.

But again, Sir; suppose that only one fourth of

the people in Topsfield are willing to take any part

in benevolent matters, and that each individual of

this one fourth would diminish his expense of liv-

ing, only one eighth as much as those students

have, still, after all these deductions, there would

remain about \$700 which might be given into the

Treasury of the Lord.

Sir, I would go on with these deductions; but I

am not so long as they produce this effect, he will con-

tinue them; for the High and Holy One, who in-

habits eternity, dwells with him who is of a

humble and contrite heart. But if we begin to

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learn more about this new way; others abused and persecuted them; and for a season they had to bear much from the unkind treatment of relatives and neighbours: nor are they altogether exempt from sufferings of this kind now, though it is much less severe than formerly. Some, who at first were their most determined opposers, have laid aside their hostility, and actually joined the Christian party, and now solicit Christian instruction.

"Through the general good deportment of these Christian converts, their efforts to make known to others the glorious truths they have themselves learned, together with the noble exertions made by kindred institutions in districts lying in the same direction, an impression respecting Christianity, of the most favourable character, seems very generally made, not only in those, but many surrounding villages; and its good report has spread far beyond, where the Missionary's foot has never trod. At least such was the conviction produced, by actual observation, on the mind of one of our brethren, in a visit lately made to the village where some of the converts referred to reside. The utmost readiness to hear the word was evinced in every direction, and an acknowledgment of its being the right way, and that they must soon embrace it, often made."

FRANCE.

The Western Recorder contains a letter from a gentleman well acquainted with the state of Protestant France, on the subject of immediate evangelical efforts in that country. The writer mentions that the attention of many distinguished philanthropists has lately been much excited to this subject—that *Lafayette* has lately intimated a wish to have such efforts introduced, &c. He then, referring to *Lafayette*, proceeds as follows:

"Knowing, as he must, though his own principles may be far from right, the blessed effects of religion on the political welfare of our own beloved land, and with that keen glance at the future which he always employs, he cannot but see how much good such institutions would do if fully introduced into France. He is about the only mighty man in that country, who fully understands from *observation*, that evangelical efforts are the greatest blessing a country could receive in a temporal point of view."

France claims the attention of the Christian world in a peculiar manner:—

"France is almost universally used on the continent, and bids fair to be greatly extended. I have been in many parts of Europe and the East-Indies, and am certain, that for purposes of general intercourse, that language is the most useful of any."

21. The geographical position France holds, faxing upon her borders, Spain, Netherlands, Germany, Switzerland, and Italy, and possessing the first harbors on the Atlantic, Mediterranean, and in the English channel, renders her peculiarly important in evangelizing the world. It is but a step from her boundaries to Austria. Her intercourse with that country is perfectly easy, and I believe the French language is the most used. Austria again stretches almost to the Black sea, and is a country of immense population, bordering on Russia. What hope is there of lifting the midnight gloom of papacy and superstition from Spain, and tearing from the recalcitrant Spaniard his *stolid*? France, which has been *atheistic*, must be disengaged, and then send its neighbors the word of warning. Protestant nations, long the enemies of catholicism, cannot be half as effectual in laboring among catholics as a nation just emerging from papal error. The same principle, which, frightening the drunkard from his cup, uses such a bold companion converted from the error of his way, will surely in the world of nations, for instance, of two or three hundred thousand wedded to error, reinforce error, and other will impugn the truth. Then if all the other nations of the world, previously of a different faith, were to warn an apostate. The principle is a plain one; and in this light, France, if converted herself, might have a very important influence in driving the papal beast from the earth.

31. France has in her hands the gate of *Interior Africa*, viz. Algiers. The unknown millions inhabiting that vast country, can now have light. The gate is no longer watched by the false prophet. What shall Christians do with this opportunity? Once we wept, because we could not get access to it, if we could. Our tears will have been of little avail, if we do not send the gospel to that country now while the way is open.

4th. The French people are economical, hardy, polished, enterprising, and enthusiastic. They possess naturally better qualifications, if they were only sanctified, for spreading the gospel, than other nations.—Their manners are bland and courteous; and they possess that charming aid to real religion, a *soul for music*. They would be as loth to hang their *harp* upon the willow, as were the sweet-souls of Israel. They are also a very intelligent people.

These, and a thousand other facts, better understood by you than by myself, may give a faint outline of the reasons why France claims peculiar attention. May we not therefore say, that now is the time to begin. This is the favorable season.

1st. Because the late political changes are favorable indications of God.

2d. The press is now unmuzzled in France.

3d. La Fayette is yet alive.

4th. The peculiar position on the minds of many Christians, in widely distinct places, on the subject.

5th. The fact that whatever Christian enterprise is started in these latter days, God seems to help it onward in a remarkable manner."

The writer then suggests, that on account of the strong prejudice existing in France against clergymen—who are all identified with the *Priests*—and other circumstances, the best measure to be adopted at present would be, to send out a few laymen to distribute copies of the New Testament, and introduce the *verse-a-day* system. He is confident that, by making these their *principal* objects, such agents would be more successful than in any other way.

A letter from an American clergyman in Paris, published in the N. Y. Evangelist, after mentioning several distinguished individuals in that city, says:

"They are a group showing what society would be, were it moulded of the principles and the spirit of the Gospel, in its force, and simplicity, and affection, and presented through French manners in the highest rank. Truth and religion have of late gained a position here altogether new and unanticipated. Various meat chapels have been opened all over the city for Protestant services, which are occupied by different interests, and efficient ministers, who have come on purpose, and which are very well attended. According to them, as are many, and the *Salvation* Schools; and various other meetings, through the city, for the same purpose, and religious instruction, too. Every Thursday evening there is a meeting for religious exercises, and remarks from various clergymen present, either at Mr. Wilkes, Mr. Waddington's, or Mr. Luttrell's, and the room is full, and they know not how to separate. The Protestant clergymen, of course, have enough to do; and they are as a hand of brethren."

The Anniversaries this year, of course, are peculiarly interesting, and have attracted very much to my mind. There is some of simplicity, and feeling, and direct business interest, than with us."

This sketch of the state of things since the late revolution, intends not merely a freedom of thinking and of acting on religion as on other matters, nor has the advance of Protestantism been confined to external arrangements, and multiplying the means of influence upon the public mind. Actual results have been obtained—an inner work has been going on—and God has taken it into his own hand. I speak of actual conversions; and in some cases a whole family as it were, one entire household.

In short, comparing the past with the present, I consider this era in France as strikingly illustrative of the grace of God, as it has been in the United States. And in the latter, I am happy to be informed, it is most wonderful. At a full meeting last Thursday evening, Mr. Wilkes read (translated into French) extracts from the accounts I have received, and they were received with an electric sympathy, and followed by important remarks from various persons. To-day a young man has been ordained as missionary to Africa.

REVIVALS.

AUBURN STATE PRISON.

Extract of a letter from the Chaplain of the Prison at Auburn, dated

AUBURN, MAY 6, 1831.

"The Spirit of God is most evidently operating within this institution. Never have I seen any thing like such a state of things among the convicts (and I may say Officers) as there is at present. My own soul has been more burdened for them lately than common. I have preached and talked more truly, simply, endeavoured to show more distinctly the guilt of their sins, and the responsibility rests, and urged more pointedly the duty of immediate repentance and submission; and I have been led to expect something; but the feeling manifested among them,

when I came to converse with them, has altogether exceeded my expectations. Last Sabbath, though so unwell as to hesitate about going into the wing at all, I was constrained to stay till the bell rung for bed; and was astonished to find how the commandment had come, and was revived," in almost every cell that I visited. One young man, whose face naturally wears a smile, and who had always appeared to be wholly thoughtless, told me, 'I am now converted, and am to be wholly converted.' Another, who had been cold, and stupid, and dull, said a state, that very few had faith to believe in, and that he had great doubt. It had been for five years since this church had been re-freshed with a shower of divine grace, and for about eight months we had been destitute of the preaching of the gospel. Still there were some wrestling Jacobs, who felt strongly convinced that God would interfere in this hour of extremity and darkness, to vindicate his long insulted honor and to display the riches of his grace. Morning prayer meetings were established more than a week before the meeting commenced, and although few at first went up to the temple, yet these few seemed to be blessed with a spirit of earnest, agonizing prayer.

"The Association was held last May, attended by the Rev. Dr. Bedell, and the Rev. Mr. Tyng of Philadelphia, and the Rev. Mr. Osgood of Virginia. Large and deeply anxious were the congregations that attended morning, afternoon and evening; the gospel was preached amidst the effusions of the Holy Ghost, and the 'arm of the Lord was revealed' in the conviction and conversion of sinners.

"For a considerable time before the Association, meetings for prayer had been held at 6 o'clock on Sunday mornings, before the time of the congregation, such meetings were held every morning, and have been continued ever since; they have been attended by large numbers, and manifestly crowned with the Divine blessing.

Epis. Rec.

Warren, Pa.—Our village for the last ten days or more, has exhibited a scene never before witnessed by myself, nor indeed by any one with whom I have conversed. Nor could I have been made to believe it possible, to arouse the feelings of our citizens to that state of constant inquiry and apparent anxiety on the subject of religion, as was manifested during those days. In every part of the village business was either partially suspended, or wholly at a stand still. The streets were almost all closed—public houses, shops, &c. were either closed or partially closed—public houses, &c. were seen in groups in every direction, all silent, like the general inquiry. In short it appeared like a Sabbath, or the day of an eclipse. To the writer of this it was like a mighty torrent sweeping all before it. Meetings still continue. Let it result as it may, the appearance of our village is changed, for the better so far, no one denies; it has been in midness the hands of enemies, and given an example of charity, and kind feeling between families who for the first time learned they were *neighbors*.—*Union*.

Western Reserve, Ohio.—Practiced meetings are getting to be frequent on the Reserve, and so far as we have heard, they have uniformly been attended with the happiest results. In Charlestown, a meeting of the delegates commenced on Thursday of last week, and closed on the Sabbath. On the last day, there were from one to two hundred, anxiously inquiring "the way to be saved."

In Southington, Trumbull Co., a three days' meeting was also held last week. Only three ministers were present. But the power of divine grace, it is said, was never more signalized. A number of the most hardened sinners were made the hopeful subjects of renewing grace, and the assembly was greatly edified.

On the ninth day, those who conducted the meeting, feeling that it would not be advisable on the whole to have it continue longer, made preparation to bring it to a close.

The last hour of the meeting was deeply solemn and interesting. If ever there was a scene upon earth which the inhabitants of the heavenly world could contemplate with interest, it would seem as if this were that scene. More than a hundred, who hoped that they had just begun to keep forth the praises of Jesus, and more than 200 that felt desirous to know what they must do to be saved, came forward.

Before the last prayer, all among the inquirers who had come forward, and to the feet of Jesus, were requested to rise. A large number, I should think, expressed this determination. The hymn was then sung after singing the 83d of the Village Hymn. While the hymn was sung it seemed as if we had had alien to earth, and stood in the very audience chamber of the Deity.

Among the converts are several persons of advanced years, and many of the principal inhabitants in the place. The work, we trust, did not terminate with the meeting. Several individuals who were in distress when the meeting was adjourned, are now rejoicing in hope. Last Sabbath was a day of deep and solemn interest. It was our communion. While the people of the church were commemorating the day of love of Jesus, those converts were requested to sit in a body, that they might also join with us in spirit, in celebrating the sufferings of our common Saviour. A large number presented themselves. I do not know how many, but so many that an aged servant of God, (Dr. Griffin,) who was present with us, remarked that if half that number had become real Christians within two weeks, it was a more wonderful work of grace than he had ever before witnessed of known of, though he had anxiously watched the progress of revivals for more than forty years.

Pittsford, Vt.—During the whole period of these meetings (four days of the last week in June) the profoundest silence pervaded the plain, but powerful exhibitions of divine truth, set home upon the consciences of the hearers, with evidently increasing interest during the whole period of their continuance. A vast concourse, limited only by the capacity of the house, was in constant attendance during all the exercises.

Between 100 and 200 have given visible tokens of more or less deep anxiety for the salvation of their souls; with the return of backsliders, the general waking up of the church, and the universal conviction of its members that the Holy Spirit has in truth descended, like showers in the spring. Within the compass of four or five weeks, more than sixty had begun to hope in Christ. These operations of the Spirit, and their effects, were so astonishing to the church, that for a time they turned off their eyes from the Savions of life and death, and for a few weeks it could hardly be known of, that the work went forward.

As the four days' meeting drew nigh, some of the members of the church became alarmed, lest the season should find them unprepared, and thus bring a curse instead of a blessing. The meeting began on Thursday, Sabbath P. M. and continued its gradual progress till about the middle of four days, to begin on the 7th of April. In view of this appointment, the church began to remove some noted difficulties, which stood in the way of a revival; when the influences of the Holy Spirit descended, like showers in the spring. Within the compass of four or five weeks, more than sixty had begun to hope in Christ. These operations of the Spirit, and their effects, were so astonishing to the church, that for a time they turned off their eyes from the Savions of life and death, and for a few weeks it could hardly be known of, that the work went forward.

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Mrs. Rowe's Devout Exercises of the Heart. Revised at her request, by Rev. Isaac Watts, D. D. With Notices of her Life, compiled by Rev. William Jenks, D. D. Boston, William Hyde.

This is a very neat pocket edition. The Devout Exercises have been extensively useful in awakening pious feeling, for nearly a hundred years. It is in the form and size of "Daily Food" and "Daily Piety," and a very suitable pocket edition.

The Monthly American Journal of Geology and Natural Science.—Conducted by G. W. FATHERSTON-HAUGH, Esq. No. 1, July, 1831. This Journal is intended to exhibit the "state and progress of knowledge in Zoology, Botany, Mineralogy, Comparative Anatomy, Chemistry, Meteorology, Physical Natural Agents, and the Antiquities and Languages of the Indians on this continent." It is to be issued in monthly numbers of 50 pages each, with appropriate illustrations, at \$3.50 a year. Published by Henry H. Porter, Philadelphia.

Just published in London, *Journal of a Voyage round the World*, undertaken to promote the objects of the London Missionary Society. By Rev. Daniel Tyerman, and Geo. Bennett, Esq. Compiled from the original papers, by JAMES MONTGOMERY. Mr. Tyerman, as our readers will probably recollect, died of apoplexy in Madagascar. Mr. Bennett returned in 1829, after an absence of more than eight years; in which he circumnavigated the globe, making 51 voyages, in all exceeding 80,000 miles, and travelling more than 10,000 miles by land. This is the first literal "circumnavigation of charity" ever made.

Mr. Vaughan, very favorably known by his Life of Wycliffe, is about to publish "Memorial of the Stuart Dynasty, including the constitutional and ecclesiastical History of England, from the decease of Elizabeth to the abdication of James II." Mr. Morris, author of *Memoirs of Rev. Andrew Fuller*, is about to publish Biographical Recollections of the late Rev. ROBERT HALL.

The Prospectus of a weekly newspaper to be called the Academic Chronicle, and devoted principally to the interests of education, has appeared in London.

New-York Evangelist.—Mr. Saxon, on account of illness, has transferred this paper to other hands. Rev. S. Griswold will be the Editor.

MASS. MISSIONARY SOCIETY.

At the Quarterly meeting of the Executive Committee of the Massachusetts Missionary Society held on the 13th inst., the following Resolution was adopted on the subject of future

APPROPRIATIONS TO MAINE.

Whereas the specific pledges of this society to the feeble churches of Maine have been fulfilled,—and it being distinctly understood that our funds, after supplying the debts in Massachusetts, are to be paid over to the American Home Missionary Society.—Therefore, RESOLVED, That this Committee make no further appropriations to the feeble churches of Maine, but earnestly recommend them to the patronage and charities of the National Society.

To this course the Committee were constrained, by the second article of agreement between the "Massachusetts Missionary Society," and the "Domestic Missionary Society of Massachusetts," as adopted as the basis of their Union in 1827, viz. "That after the previous engagements and obligations of each society have been fulfilled, and the united society has from year to year supplied the necessities of Massachusetts, its surplus funds shall be paid over to the American Home Missionary Society, to be expended in its supporting missions in other parts of the United States."

"The engagements and obligations" of the Massachusetts Missionary Society, assumed before its union with the Domestic Missionary Society, in relation to Maine, are terminated, and its resources are now to be directed, *first*, to the assistance of the feeble and destitute Massachusetts, and *secondly* to the augmentation of the means of the National Society. Its future operations will therefore be simplified, and it is hoped, rendered more efficient and successful.

Those churches in Maine, that have been aided by the Massachusetts Missionary Society up to the present time, will look now to the American Home Missionary Society, if they need further aid—and their calls will be as favorably regarded and as promptly met as the calls from the feeble elsewhere.

QUARTERLY MEETINGS OF THE COMMITTEE.

These meetings are to be regularly held henceforward on the second Tuesdays of September, December, March, and June;—and the Quarterly Reports of the Missionaries are to be forwarded on or before the first days of those months.

The Quarterly Reports are of great importance to the cause of Home Missions;—i. e. if they are drawn up with care, and with an eye to the information of the public. A mere recapitulation of common-place facts does not meet the wishes nor the expectations of the Committee;—facts are continually occurring, in every community, that might be seized upon by an active mind to illustrate some great principle, or enforce some scriptural duty;—and especially, to evince the value of religious institutions, and the indispensable necessity of supporting them, in many instances, by the hand of charity.

Individual cases of conversion—of recoveries from backsliding—of Christian zeal and courage—of distinguished self-denial and liberality—or, cases of gross wickedness and opposition to the truth—the arts and efforts of enemies to Zion—sickness and death of believers and unbelievers—and a multitude of kindred facts, can hardly fail to present themselves to the observing eye of a Pastor, and if communicated by him, would deeply interest thousands of minds.

STATE OF THE TREASURY.

It was reported to the Committee by the Treasurer, that he had been compelled already to borrow on interest, several hundred dollars, to meet demands on the Treasury; a fact, it is believed, unprecedented in the history of the Society, that so early in the year, such a measure has become necessary.

If any of the Auxiliary Societies have funds on hand, it is highly desirable that they be transmitted without delay, to relieve the Committee from embarrassment; but what is a matter of still greater moment, is, that auxiliaries, and individual patrons should remember the Society in its low estate, and put forth their energies with renovated zeal, to raise it up, and render it a more powerful instrument of blessing than it has ever yet been, to the feeble churches and waste places of the land.

The amount of good already accomplished by this Association admits of no calculation;—heaven and eternity only can reveal it. Most its operations are stayed! Heaven forbid! Let the Pastors and churches of Massachusetts say with one voice, they shall not be stayed, for want of funds to sustain them, and they will surely go forward, and our Zion shall be redeemed with judgment, and her converts with righteousness.

COMMUNICATED.

THE CHEROKEE MISSION.

The arrest of Dr. Butler was mentioned in the Recorder of June 22. He was then released on promising to present himself at Head Quarters in ten days. Accordingly, at the stipulated time, he presented himself; but Col. Nelson refused to take him into custody!

Mr. Thompson, whose arrest was mentioned in our last, has also been set at liberty. He seems to have been harshly treated on his way to Head Quarters, and was once beaten. He was put in jail, but had remained there but a few minutes, when the commander sent for him, and he was discharged with liberty to go where he pleased!

Mr. Trott, Methodist missionary, has published some account of the ill treatment which he had to suffer while under arrest. He was discharged under bonds to appear in September, and with a threat that if he should resume his labors, he would be again arrested.

Messrs. Dorr & Howland, edition of "Taylors' Hymns" and a new edition of "Daily Hymns in the English Language" to assist masters and teachers in Sabbath Schools, &c.

ITEMS.

FOREIGN AND DOMESTIC.

Western Asia.—We have received a letter from the Rev. Josiah Brewer, dated Smyrna March 7, 1831, in which he says:

"After a long interval, we have at length heard from our brethren in Persia. About the last of December they were at Tebriz. Mr. Smith had for some months been suffering with an intermittent fever, as had also their dragoon; Mr. Diebisch had mercifully recovered from an attack of the cholera morbus. They were expecting soon to undertake a short journey, and then returning to Tebriz, set their faces toward Chaldea and Syria."

Two missionaries of the London Society have lately visited the Samoa or Navigator's Islands, where they left eight teachers, natives of the Society of Islands, with the most flattering prospects. Four of the Islands are said to be large, and all very populous.

The South African Commercial Advertiser, published at Cape Town, says that the name of *Missionary* protects the European travellers among the wild tribes in the interior; and that the natives themselves, in passing from one tribe to another, look up to the missionaries for protection.

Presbyterian Missions.—From the 13th Annual Report of the Board of Missions of the General Assembly, it appears that between 20 and 30 new churches have been organized, and 28 new meeting-houses built during the last year in connexion with its missions; that in 30 congregations there have been revivals of religion; and that the whole number of additions to the churches is supposed to be 2,300. The progress of the operations of the Board for four years is exhibited in the following table.

	1828	1829	1830	1831
Number of Missionaries reported	31	101	108	233
Number of years embossed in commissions reported	8	50	182	264
Receipts	2,400	8,000	12,632	19,158.35
Appropriations as presented in the reports	3,000	5,000	23,782.34	34,198.26
Number of auxiliaries	none	150	350	500
Congregations and districts supplied	not	not	300	350

Philadelphia City Mission.—The City Mission in Philadelphia was commenced last March. By the unanimous report of the General Agent, presented to the Managers, June 13th, we observe that the results of this mission, in bringing those who have long neglected religion, to the house of God, in exciting attention to the subject among the poor, persuading their children to attend Sabbath Schools, and affording instruction and consolation to the sick and dying, have been very encouraging.

Religious Instruction of the Negroes.—In several counties of Georgia, very successful efforts are now made to lead the negroes in the way of life. Masters are engaged in the instruction of their slaves. A letter from Macon, mentions such labors in that vicinity, to the utility of which masters give a willing testimony.

Massachusetts Episcopal Convention.—From a summary of the Pastoral Reports, it appears, that the number of Baptisms, during the past year, have been 345; of Communicants, 1,374; of Sunday School scholars, 1919; of Bible Scholars, 308; of Missionary Societies, 26; amount of Missionary contributions, \$3237.54. Reports were received from 25 churches.

Episcopal Theological School at Cambridge.—A meeting of the Board of Trustees of this institution, held in Trinity Church, July 12, the following officers were chosen, Dr. C. H. St. John, President; Dr. G. W. Griswold, Professor of Sacred Rhetoric, and Pastoral Theology; Dr. J. A. Eaton, D. D. Professor of Ecclesiastical History and the Nature and Practice of the Ministry; Dr. J. H. Hopkins, Professor of Systematic Theology; Rev. Thomas W. Cott, Professor of Biblical Learning and the Interpretation of Scripture. Rev. Wm. Crosswell was elected Secretary, and Edward Tuckerman, Esq. Treasurer.

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It is stated that the cholera morbus has nearly ceased at Moscow, and has almost entirely left Warsaw and the Polish Army. It was still prevalent in Gallicia, and the violation of the regulations of government to prevent its extinction were enforced with great vigor.

The march of Skryznecki is without parallel in modern warfare. From Warsaw to Ostroloka was a flank march of full eighty miles; thence to Lomza another 30; and to Tykocin 20 more—the last 50 miles in the rear of the Russian grand army. The Poles also to have gained advantages in a repulse of the Russians at Minsk; and this, with the new position of Skryznecki no doubt forced Diebisch to retreat to Zelow, near the lower Bug.

The ranks of the Warsawians have also been recruited by volunteers from Prussia and Austrian Poland; and the whole campaign resembles a war of chivalry; in which the enlightened enterprise of Europe is directed individually against this further encroachments of the barbarous Muscovites, Tartars and Siberians.

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POETRY.

EARLY RISING.

BY JAMES HEDDIS.

Give to repose the solemns hour she claims,
And from the warmth of the morning star,
The sweet occasion. 'Oh! there is a charm
Which morning has, that gives the bough of age
A smack of youth, and makes the lip of youth
Sized perfumes exquisite. Expect it not,
Ye, who till noon upon the down-bent lie
Indulging fervous sleep, or wakeful dreams
Of happiness, no mortal heart has felt,
But in the regions of romance. Ye Fair,
Like you, it must be wood, or never won,
And, being lost, it is certain to ask
For help, and to find it. Oh! how now,
Cunning art no incurve can afford,
The folded feature to restore : no chain,
Be it of gold, and strong as adamant,
Can fetter beauty to the fair one's will.

PARENT'S DEPARTMENT.

FAMILY LOVE.

From "the Pious Sister,"—a Sabbath School Book just published.

Roseneath Farm, near the village of Grassmere, was the neat and simple residence of Richard Brown, a pious and industrious farmer. Early in life he had married Jane Duley; their children were, John and Ellen. Richard Brown, though not a scholar, was a sincere Christian: he could read, and did not fail to search the Scriptures daily; moreover, it was his constant endeavour to practise those duties which they inculcate. And here we may observe, that much learning is not essential to true piety: with a teachable and humble spirit, the diligent and sincere inquirer after truth may, by the blessing of God, though in the humblest walks of life, derive from the Volume of Inspiration a wisdom which passeth the understanding of those who are wise only in the wisdom of this world. Its sublime truths are obvious and valuable to the mind that can perceive their sublimeness to its wants, while to the unimproved and self-satisfied, they are obscure and unwelcome.

We have said Richard was a Christian, and therefore happy: he had not passed through life without his trials, but he considered them, as they really were, mercies in disguise. Now, his dear Jane Duley, the beloved wife of his youth, was lying at the point of death. "Farewell, my own Richard!" she said: "your love has been a great blessing to me from the hand of God: we have lived happily, and I die happy, in the assurance that you will guide our poor motherless children in the paths of peace."

Richard wept, and some few tears glistened in Jane Duley's eye; yet smiling through those tears, as she looked at the neat though homely fire-side, around which Richard and herself, with their two children, had so often sat, she continued, "When I am gone, dear Richard, Ellen will not fail to trim the fire, to place your elbow-chair beside it to warm the cow, prepare the morning meal, to welcome you at noon; and when you return at even from the labours of the day, as you sit by our fire-side, your head must be pillow'd on her shoulder." Here Jane Duley's voice faltered for a moment; and then she proceeded: "Nor is it, my beloved husband, among the least of my consolations at this trying moment, to think, that, although wearied in body after your daily employment, you will not fail to refresh your spirit each night with the sweet truths of that Word which we have so often found 'the joy and rejoicing of our heart,' and if it be the will of Heaven that you should long survive the partner of your youth, who now weeps to leave you, though she knows 'to die is gain,'—if, like Jacob, your eyes should grow dim with age, our dear Ellen will be constant in reading to you that same precious Word wherein God hath caused us to hope."—Jane Duley fell back exhausted, yet Richard felt the convulsive pressure of her cold hand, which was clasped in his; she gazed alternately at her weeping husband and sobbing children; then raised her eyes to Heaven, and remained for some time absorbed in prayer: a smile played around her pained lips, as they faintly uttered, "Lord Jesus, receive my spirit." That spirit quitted the lifeless form of Jane Duley, and with it bade an eternal adieu to sorrow.***

Ellen possessed an affectionate heart, and had loved her excellent mother with all the tenderness of which that heart was capable; she had now lost her—and felt as such a child could only feel for such a mother. In principle and conduct, Ellen was much beyond her years; her father still lived, and therefore every selfish regret must yield to the desire of rendering his bereft state less afflictive.

At length the evening of this sad day arrived, and Richard took the large Bible from the corner shelf. He was deeply affected as he recalled poor Jane Duley's dying words: nevertheless he attempted to read the sacred page. "Dear father, shall I read for you?" said Ellen. "Oh, no," he replied; "your mother, with her dying breath, bade me read the Bible to her children, whilst my sight remained; and, Ellen, my eyes are not dim with age." Here he wiped away the tears which overflown them, and then, turning to the eleventh chapter of Saint John's Gospel, read aloud:—

"Now, my children, our blessed Saviour says here, in the 25th and 26th verses, 'I am the Resurrection and the Life; he that believeth in me, though he be dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.' Your dear mother, whom we laid in the grave this day, was a believer; and although it shall not be our privilege to see her raised from the dead like Lazarus, yet she is far happier than if we could recall her spirit to earth; for she is gone to dwell for ever with that Saviour, who said to Martha, 'I am the resurrection and the life.' The prayer was simple and affecting; it flowed from a heart deeply sorrowing under its bereavement, yet sustained by a firm reliance upon Him 'who causeth all things to work together for good to them that love him.'

MISCELLANY.

DUTIES OF NEW ENGLAND.

On the 1st inst. Rev. Dr. Fay delivered an Address before the Congregational and Baptist Societies in Cambridge, an extract from which is published in the *Widowess*. Let the reader now easily peruse the following paragraphs:

It may be said without any self-ridicule, that New-England, from her local peculiarities, the temperature of her climate, the nature of her institutions, the present stage of her improvements, and the extent of her moral power, is still capable of being the light of this nation; and through this medium sending forth a salutary influence, which shall ultimately be felt by every nation on the globe. When we say this, we do not speak inconsiderately or exultingly.

What has New-England already done? Has she not given the light of this great nation? Her iron-bound shore, her rocks, and sands, and rugged cliffs, have yielded, not the luxuries of a tropical climate, nor the temptations to indolence and vice of a more easily cultivated and prolific soil, but the habits, the manners, the institutions, the industrious population, the schools, and the churches, beyond all the wealth of all the Indies.

"Man is the nobler growth our soil supplies,
And souls are ripened in our northern skies."

And small as New-England is, compared with the vast territory and increasing population of the West and South, she is still capable of kindling up an enterprise, and sending forth an influence, which, under God, shall bless and preserve this great nation. What would not New-England have already accomplished, if all her citizens had been pious, benevolent, enterprising, and faithful?—Would she not have been a heaven, which would have leavened the whole nation? And if Christian benevolence could now pervade the hearts, and rouse the energies of her citizens generally, she might be a rich blessing to the nation, and to the world. Who can calculate the good she might accomplish? Let it be remembered, that what of good New-England might do with all her intelligence, and talent, and enterprise, and local advantages, if active piety pervaded all her citizens, she is bound to do, and God will require it at her hands.

WILL YE ALSO BE HIS DISCIPLES?

Occasionally in meetings for religious purposes, an important train of thought may be impressed on some one present, whose facility of communication may render it his privilege and duty immediately to present to the audience his vivid convictions. Many are the instances in which truth means has been fastened on the conscience, "as a nail in a sure place." The brief statement which follows is an illustration in point, and is from the Rev. DR. BENNETT'S Memorial of Rev. DR. BONNETTE. [Watchman.

September 21st, 1789, he records, "Two young persons were committed to my tuition for the ministry," and on November 19th, he made another entry in these words—"Mr. Weston came." Of this person, who formed one of the first class educated by David Bogue, it may be permitted to speak with freedom, as he has recently entered into his rest. By his amiable spirit and deep piety, though a man of solid rather than of splendid talent, he was a great comfort to his tutor while yet young in his office. Mr. Weston, having finished the course of study with universal esteem, settled at Corsham in Wilts. There I first knew him—there I first enjoyed his friendship, which I shall never remember among the first blessings of my life. One circumstance connected with our acquaintance I can never forget. I had been preaching for him, one evening, on the words, "Will ye also be his disciples?" and when I sat down, he rose from his seat near the pulpit, and thus addressed the audience:—"The last time I stood in that pulpit, my dear friends, I discoursed to you on the same solemn question; and now my brother, without knowing what I had been doing, has come to ask you again, 'Will ye also be his disciples?' Surely there is some important meaning in this. The gracious Redeemer seems determined ye shall be his disciples, for he is sending to you message after message to the same intent. And can you resist? Where can you find a better master? Who are so happy as his disciples? How will you answer to him when he shall come to judge you, if, after all his entreaties, you refuse to be his disciples? And what do you refuse? Have you no need of his instructions? What! not to learn the way of salvation? the road to heaven? And who teacheth like him? Oh! surely, if at first you refused, 'you will comply on this second message, and you also will be his disciples!'

It is unnecessary to say that this bold and benevolent step, out of the common road, produced a mighty and happy effect. And why should we confine ourselves so much to beaten paths? Let our deviations from the ordinary course be prompted by pure principle, and conducted by the meekness of wisdom, and then, however bold and startling, or even dangerous, they may appear, we need not dread their results.

A HEATHEN FAIR.

Mr. Penney, of Calcutta, in a visit which he made to Dinsmore last autumn for his health, gives in a letter the following account of a fair, or extensive sale of goods, &c. at Hugspore New Fatta, a few miles from Dinsmore. Mr. Leslie, the Missionary was with him.

We reached this place about ten days ago, after a journey of six days from Monghyr, and on the Lord's-day we met the pious soldiers of the station. It was truly delightful and refreshing to meet so many decided and warm-hearted Christians, who seem to say, we are determined to know nothing else save Jesus Christ, and him crucified. It is a Goshen in the land of Egypt; while they have light in their dwellings, gross darkness covereth the surrounding neighbourhood. Leslie's principal object in visiting Dinsmore was to be present at the great fair.

I can truly say that I never beheld such an imposing and affecting spectacle before, for multitudes, noise, confusion, and superstition. It is like the rendezvous of India; the natives calculate that five lacks (500,000) of people assembled. The vast number of tents in the fair, and under the trees, look like an extensive city. Besides stalls extending all around the scene, giving the whole a busy and confused appearance. The river side also is filled with boats of all sizes and descriptions, Rafts, masts, merchants, the common people, and English gentlemen are all to be found here. The people have various objects in view, but the prevailing object is doubtless to bathe at the change of the moon. Here are to be found drestes of the various sects in India, and many, from their frugal and indecent appearance, resemble incarnations of the lower regions; they are aurious and infatuated people, who cut themselves with instruments, and in various ways torture themselves, to excite the compassion of the people. The multitude, however, give not because they pity their mountebank priests, but because it is their custom, which is the main spring to every religious act of a Hindoo. The more rational part of the assembly are, perhaps, the wealthy and the merchants, the one come for pleasure, and the other for profit. It is altogether a riotous and iniquitous assembly. It is the sanctity and holiness which the people here attach to these things, that renders it distressing to the mind. It is more encouraging to see the civil and military gentlemen take the same opportunity and the same place to have their balls, theatres, and races. Some of the natives imagine that whin the gentlemen attend to is a part and parcel of their religion. "It is Sodhi's custom." It is in the midst of this crowd that Leslie, Pethah, and the native Christians, for the last five days, have proclaimed the Gospel of peace to thousands, and distributed the word of God and tracts. The name of Christ is generally known, and also the outlines of Christianity: viz. All are sinners—it is the duty of all to repent and forsake sin—Christ is the Son of God—he died for sinners, and rose from the dead, &c.—Whosoever believeth on Him shall be saved, and he that believeth not shall be damned.

Leslie has had audience with several native Princes, Rajahs, and Nabobs, who treat him with all respect, and receive books. Some of them are very inquisitive, and scrupulous not to express doubts regarding their own system. A breach has already been made in the enemy's camp, which is daily increasing, and whin shall close it?

DRS. JOHNSON AND FRANKLIN.

Superiority of ancient authors to modern. But why not take for models our best English writers? Because they are not so good models. Who compares our Statues with the Venus and the Apollo, or our Churches with the Pantheon? And in the art of writing, the difference between the ancients and the moderns is greater than in any other art. It is asking no great concession to be permitted to assert, that people in

general, are most struck with what is most striking. Now, who will deny, that in the finest of the ancient writers, the beauties are most striking, and the faults hardly perceptible? And who will assert it of our own? In simplicity and precision of thought, concentration of feeling, and that happiness of arrangement and connexion, which make a work one compact and harmonious whole instead of a collection of disjointed parts, we require two hours for its delivery. We ourselves have had a practical lesson about choosing modern models, which ought to last at least for a century. The favourite model of the last generation, and a good part of this, was Doctor Samuel Johnson, and every body's thoughts were to be clad in his language. A great man, no doubt, one of the greatest in modern times, and so much the better for my argument; but the style was fit for nobody but himself. When all the world would imitate him, what was the consequence? An accumulation of sonorous epithets, instead of simplicity, precision, and force; and pages to express what might be said better in a single sentence. *

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